

THE
BAPTIST MAGAZINE.

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THE FOUNDATION OF HOPE.

(concluded from page 239.)

Jerem ii, 25, But thou saidst, There is no hope.

THE perverseness of such a sentiment has been shewn by the consideration of *The Scripture account of the divine Mercy*, and of *The Death of Christ*—let me now proceed to enquire, Is there any just ground for uttering such language, if you contemplate—

3. *The declarations and promises of God?* From the excellence and glory of divine mercy, and from the death of the Son of God, we may most assuredly infer that there is hope for guilty men, even if those objects had been presented to our view without any express assurance on the subject. But such is the condescension of God, that he has not left us to take up with mere inference on a subject of such infinite moment, but has given us the most direct and ample information, and the fullest assurances. Hence David under divine direction thus expresses himself *There is forgiveness with thee that thou mayest be feared*; and Solomon under the same direction, *He that confesseth and forsaketh his sins shall have mercy*. In the prophets the blessed God enlarges on this delightful theme. Thus by Isaiah “Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be wool”—“For my name sake will I defer mine anger, and for my praise will I refrain from thee that I cast thee not off—I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins”—“Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.” By Je-

remiah —“ Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you : for I am merciful saith the Lord, and will not keep anger for ever. Only acknowledge thine iniquity that thou has transgressed against the Lord thy God” —“ This shall be the covenant that I will make with the house of Israel, after those days saith the Lord, I will put my law in their inward parts and write it in their heart; and will be to them a God, and they shall be to me a people” —“ and their sins and their iniquities will I remember no more.” By Ezekiel —“ And I will establish my covenant with thee, and thou shalt know that I am the Lord, and thou shalt be ashamed, and confounded, and never open thy mouth any more because of thy shame, in the day that I am pacified towards thee for all that thou hast done, saith the Lord” —“ I will sprinkle clean water upon you and ye shall be clean; from all your idols and from all your filthiness will I cleanse you, a new heart also will I give you; and I will take away the stony heart out of the flesh, and I will give you an heart of flesh.” By Hosea “ O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquities. Take with you words and turn unto the Lord; say unto him, Take away all iniquity and receive us graciously, so will we render unto thee the calves of our lips.” But I must not enlarge. Christ and his apostles speak the same language. “ All manner of sins and blasphemies shall be forgiven unto the sons of men” —“ Come unto me all ye that labour and are heavy laden and I will give you rest” —“ Whosoever is athirst let him come unto me and drink” —“ him that cometh unto me I will in no wise cast out” —“ And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” —are a few of the gracious words that proceeded out of the mouth of the former. “ To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses.” “ But now the righteousness of God without the law is manifest being witnessed, by the law and the prophets, even the righteousness of God, which is by the faith of Jesus Christ, unto all and upon all them that believe.” “ For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all them that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”

—are some of the declarations of the latter. All who are but slenderly acquainted with the book of God, know these are a small sample of what it contains on this subject. But who in the face of these declarations, and they are all the true sayings of God, will venture to say *There is no hope*? Much less will he venture to adopt such language if he consider—

4. *The numerous instances of persons who have obtained Mercy.* Of the great multitude now around the throne, clothed in white robes and having palms in their hands, there is not an individual to be found, who was not alike with you involved in the guilt and misery of the fall. Did we therefore know no particulars of their *character* while on earth, previous to their conversion, we may safely consider them all as witnesses for God, and uniting their testimony against you who are saying, *There is no hope*. But we are not left in the dark on this subject. Amongst them is a Manasseh, who was an Idolator, a Soothsayer, and a Murderer; a David, who was an Adulterer, a Magdalene, who was a Prostitute; a Zaccheus, who was an Extortioner; a Peter, who denied his Lord; a Thief, who neglected his salvation till he came to hang by the side of his Saviour; and a Saul, who was a Persecutor, a Blasphemer, and injurious, who signalized himself in the death of the first martyr for Christ, and who went on to make havoc of the Church, and to breathe out threatenings and slaughter against the saints of the Lord. Amongst them are the Corinthians, many of whom had been abandoned to the worst of crimes, so as to have become the disgrace of human nature, and the pest of mankind; yea, many of the betrayers and murderers of the Lord of glory himself. These all obtained mercy; nor is there upon record a single instance of any one, however previously abandoned or depraved, who was denied it.

Under whatever disadvantages, therefore, you may be supposed to labour, under as great or greater did they labour. Are you loaded with guilt, so were they; are you deeply depraved, so were they; are you conscious of peculiarly heinous transgressions, so were many of them; David and Peter, for instance, whose backslidings were attended with circumstances of peculiar aggravation.

What can you possibly farther urge in vindication of of yourself in rejecting hope? Will you venture to say, That you are predestinated to be lost But who told you this? Have you

searched the book of life, and missed to find your name there? No, you have not. No creature ever has, ever can have access thither. You have no previous intimations that God has any special designs of mercy towards you, no proof that you are one of the elect; nor had they. You have, you may further add, no certain evidence of a saving change having as yet passed upon you; nor had they, previous to their application for mercy. It is true, after they had sought and obtained mercy they recognised the gracious agency of the Holy Spirit in inclining them to take such a step, and cheerfully ascribed the whole of their salvation to the discriminating, electing love of God, to which we are certain all the saved will with one heart and one voice for ever ascribe it. But previous to their application for mercy they knew of no such renovation, of no such purpose of love. They felt their guilt, their wretchedness, and helplessness; they believed the report respecting the divine mercy, and the power and grace of the great Redeemer; to that rich mercy that abounded through that all-sufficient Saviour they made their application; and their application was crowned with success. And so will yours be, notwithstanding all the opposition a jealous mind or a tempting Devil may throw in your way.

There is then hope. Yes, blessed, for ever blessed be God, there is hope. Come then and lay hold of this hope. To this all the displays of divine mercy, all the sighs and groans of the dying Son of God, all the persuasions and invitations of the glorious gospel, all the multitude around, the great cloud of witnesses, invite you, urge you, compel you—Oh partake of this hope and be for ever blest!

W. S.

ON THE IMPOSITION OF HANDS.

To the Editor of the Baptist Magazine.

Sir,

It has been generally admitted, I believe, by all Protestant Dissenters, that while it is the undoubted right of every christian church *to chuse* its own pastor, it is the province of the pastors of other churches *to ordain*, or *set him apart* to his office; and this method, established by the authority of the New Testament, has

been thought well adapted to keep disorderly and unqualified persons from imposing on the churches, while it interferes not with any of their rights and privileges. It has also been considered as giving a peculiar solemnity to an occasion so important in its consequences, as the commencement of a pastoral union between a minister and a people, as a means of promoting a friendly intercourse between ministers and churches, and of engaging a mutual and cordial interest in the prosperity of each other.

The manner in which persons have been invested with the pastoral office has generally been by prayer and *imposition of hands*. This method has obtained not only among the reformed churches on the continent, but in the church of England, and among Protestant Dissenters in Europe and America.

The most common objection, in the present day, to *imposition of hands* at ordinations, is, that it was a rite used, in the primitive times, for the conveyance of extraordinary gifts.

To this it has been replied, that though extraordinary gifts were occasionally conveyed by it, in the apostolic days, yet that it does not appear to have been always the case, but that it was practised when no such gifts appear to have been communicated, as in the appointment of the seven deacons, *Acts* vi, 6, and in the separation of Barnabas and Saul for the work whereunto the Holy Ghost had called them, *Acts* xiii, 3.

It is not pretended that in the present day any gift is conveyed by this rite, but as it is a *mode* sanctioned by divine appointment, the omission of it has been considered a deviation from primitive example, and a violation of a divinely established order. Besides what is produced above, see 1 *Tim.* iv, 14. *Tit.* i, 5.

The Scripture, it has been acknowledged, is the rule of our faith and practice, in things pertaining to religion; our complete and *only* rule, in all things relating to the instituted worship of God, and the order of his house; we should therefore do nothing that is unauthorized, and omit nothing that has the sanction of divine authority.

Some have considered *imposition of hands*, at ordinations, as a trivial ceremony, and a matter of indifference; which may be practised or omitted; but, as a judicious writer observes, "We must not take upon us to judge of the moment and importance of any part of God's will. It is a *very dangerous thing* for us to

make comparisons between one duty and another, especially with a view of *dispensing* with any of them, or *altering* their order."

Peckham.

T. T.

THE WOMAN CREATED.

A Fragment—Translated from Faber's *Predigten*.

And the Lord God caused a deep sleep to fall upon Adam, and he slept.

.....When Jehovah performs his wonders, he does not actually suspend nature, nor refuse to employ its operations, as materials whereby to effect his purposes.

God, preparatory to his formation of the woman, caused a deep sleep to fall upon the man. This occurrence doubtless took place as the sixth day declined; a day, in which for the first time the eyes of a rational being, beheld, on the earth, the works and the wonders of his God.

Beneficent twilight! in which the Lord, the Eternal, who faints not, neither is weary, pursues the operations of his love and plastic power, as vigorously as when, at the first dawn of the day, he commenced his work.

Happy evening! in which man, the delight of the eyes of eternal love, and the image of its virtues, is lulled to sleep by his Maker, and for the first time closes his eyes in order to repose as on the bosom of his God.—What refreshment must have resulted from the *first* sleep of the first man! It was on the close of the first day of his entrance among the myriads of creatures, who in an unanimous *serenata* proclaimed the glory of the Highest!—who, in infinitely diversified beauty and grace, supported the most accurate harmony, in their hymn of praise before the throne.

But a few hours had elapsed, since the spirit in Adam had flowed from the eternal fountain, and, saturated with the divinely impressed original of virtue, had begun to be the inhabitant of a human body, formed and beautified by the hand of its all-wise Creator. His astonished eye beholds a vast space never before seen, crowded with objects infinitely diversified in their forms. His ear, full of surprise, hears, for the first time, innumerable

voices; but all harmonious like those of the harpers in the vision of John, "harping with their harps."—He beholds numberless groups of creatures the recent work of the Omnipotent: he sees them, in their busy movements, above, and around him. He is encompassed with them on either side. He hears the murmurs excited by their various evolutions, like the crisping of the hoar frost beneath the foot; or, the flow of the most limpid streams. All within him, and around him, is vitality, is sensibility, is in-suppressible delight.

His understanding is a treasury of truths; his faculty of imagination an unsullied mirror, presenting to the mind's eye, a gallery of indefinite extent, in which are arranged the loveliest pictures; while his bodily senses, as so many pencils, exhibit to the mind, the beautiful in creation, all accurate in their proportions, and glowing with life.

Just before his slumbers commenced; the different species of terraqueous creatures, together with the fowls of heaven, had, by the divine control, assembled themselves in the presence of Adam. He admires the workmanship displayed in their form; and their adaptation to their several destinies. He is transported with the proofs of superiority these conceded to him. He assumes the rod of empire over these his willing subjects. He discriminates their multiform natures, and attributes to each his destiny. He makes the selection necessary to his future service. In the midst of these occupations, the outward man grew weary; and softly sunk into the arms of sleep. He reposes under the most delightful impressions; impressions producing dreams possibly of the wonder and benefactions of his God. Possibly the thought that was engaging his attention at the moment his senses were "lulled into forgetfulness," was modifying into a pure desire after that creature which should be the companion of him who, at present, seemed solitary among so many mated beings; and without an associate, the whole world with all its vivacious inhabitants, would be to him but a cheerless wild.

The Creator had impressed this deep sleep on Adam, in order to perfect the work which yet was unaccomplished; and to effect a change in man while he continued under the soft insensibility of sleep. He took one of his ribs; an important part of his substance; and thence formed the wished-for associate. Behold! how wisely and how wonderously the most high conducted the operation.

Happy Slumber! in which the light of plastic omnipotence shone with such effulgence. Adam slept: but the goodness and provident care of Jehovah guarded him, and made his sleep like some prolific dew impregnating the soil with blessings from heaven, to produce the noblest fruits.

So it is. The Creator works while the creature sleeps.—Adam entered into the world, wholly unconscious how that entrance was effected. He neither helped nor hindered the process. Now his consort must be formed; but there must be no observer. The senses of sight, and hearing; the sensibilities but just before glowing and vigorous must retire, when Jehovah operates. *Where wast thou when I laid the foundations of the Earth? Declare if thou hast understanding, who hath laid the measures thereof, if thou knowest? or, who hath stretched his line upon it, When the morning stars sang together; and all the sons of God shouted for joy. Knowest thou it because thou wast then born, or because the number of thy days is great? Job.*

The sleep that so completely imprisoned the bodily senses of Adam did not retain the soul in its bands, during the operations of the Creator. The sleep was accompanied with a mental ravishment similar to his who at the time of his trance could not determine “whether in the body or out of the body.”

It has sometimes pleased God to develop his intentions to his friends during sleep. If he wish to make known the purposes of his will, he can with facility cause a deep sleep to fall on them. Thus in Abraham's case (Gen. xv.) God purposed to honor his friend with an interesting developement of his decree, the substance of which was, a solemn covenant with him and his offspring. Abraham had believed God, and his faith should now be confirmed, and stimulated by very extraordinary tokens of the divine presence; but how shall the servant be prepared for the honor about to be conferred on him? “*When the sun went down a deep sleep fell upon Abraham; and lo! a horror of great darkness fell upon him*” This preparatory measure was not unlike that which was assumed in the instance of Adam. The conjecture is not indefensible that, as there was a striking co-incidence in the preparatory steps; so the intention in either case, was the same—a discovery of the method and the secret of the divine performance. It was this revelation that he received during his deep sleep that enabled Adam on his interview with his consort, to pronounce unhesitatingly and with precision, “*This is*

now, bone of my bones ; and flesh of my flesh ; she shall be called woman, because she was taken out of man."

Weymouth.

W. H. R.

REFLECTIONS ON THE PRESENT STATE OF PUBLIC AFFAIRS.

" Valet imā summis

" Mutare, et insignem attenuat Deus,

" Obscura promens." HOR.

The portentous clouds which hung over Europe have been dispersed, and Peace, the vicegerent of heaven, and the friend of man, once more smiles on the Nations of the Continent. *Liberty* crowned with celestial garlands accompanies her heaven-born sister. They traverse the Globe, proclaiming as they advance, "*The Jubilee of the World is come.*" The enlivening sounds penetrate to the gloomy walls of the prison ; the captive leaps from his chains and is lost in a transport of joy. While thus entranced he imagines himself the sport of a playful imagination, till the bark to which he had been conveyed, wafted by the friendly winds of heaven, enters the port of his much-loved country ; and the exultations, and embraces of his family and his friends, dissipate his visionary suspicions, and consolidate his felicity. *War* retiring with reluctant steps before the dazzling splendour of the illustrious strangers, casts an envious and malicious glance on the world over which he has so long reigned, and yells with hideous despair, while he views the chains with which he is destined to be confined to his infernal abode. *Spring* at the call of the God of Nature, brings her triumphs to adorn the celestial visitants ; and the groans of the dying, and the sighs of the living, are exchanged for universal joy and praise. O happy Britain ! distant nations call thee blessed ! How art thou exalted under the smiles of heavenly love ! Through thy streets, *Religion* rides in mildest majesty, inviting thy sons to enlist under the banners of the Cross. To thy peaceful shores the dwellers beyond the ocean are looking with anxious expectation to receive the treasures which heaven has entrusted to thy care, and which thou art so largely distributing.

At such an era what tongue can be silent in the praise of that glorious Being at whose command it dawns on the world? Methinks I see every eye beaming with gratitude, and every countenance wearing a brightness that bespeaks the pious raptures of the soul!

Enter, ye Britons! the temples of your God, and fall in prostrate adoration at his footstool; mourn your ingratitude to your great Preserver, and resolve in his almighty strength that against him ye will no more rebel. Adore, and embrace the Saviour, at whose birth Angels sung, "Glory to God in the highest, Peace on earth, and good will towards men." Approach ye Monarchs, and reflect on the conquests which HE has won! Bring your honours (the just rewards of your noble exertions) and lay them at HIS feet. HE has vanquished that infernal legion whose malicious rage would have fomented eternal war betwixt God and Man.

" ————— He that day
 " His Father's dreadful thunder did not spare,
 " Nor stopp'd his flaming chariot wheels, that shook
 " Heaven's everlasting frame, while o'er the necks
 " He drove, of warring Angels disarray'd."

Par. Lost, Book III.

The present eventful period affords a glorious opportunity for the promotion of the everlasting Gospel; O my Countrymen, manifest your gratitude for national mercies by extending the triumphs of those noble Institutions which are formed to make known the Saviour to the world. *Superstition* arrayed in sable attire still holds her court of abominations in many parts of the globe, erecting her throne amidst the blood of her deluded victims. Heaven calls on *you*, to impart to those unenlightened countries that sacred Truth which has raised your own happy land to the zenith of her glory, and which far outshines the lustre of that coronet, which *Peace* has placed on her illustrious head. Ye rich! continue to cast your gifts into the treasury of the sanctuary. Ye poor! renew your pious sacrifices, for your *mites* are well-pleasing in the sight of God. Ye young! strive to excel each other in doing good; for the tribute of the youthful heart glowing with gratitude to God, and love to man, is registered in Heaven.

Britons! provoke not the anger of God by perverting the blessings which he has poured into your laps, but dedicate them

all to His service. Then shall the happy isle which you inhabit retain her glory unsullied to the latest posterity, and nurtured by the fostering care of *Jehovah*, shall, whilst she liberates the world from the chains of political slavery, become the means of conducting many to the realms of eternal bliss, where in company with the "noble Army of Martyrs," and the Patriots who have bled on her shores for her *Religion* and her *Liberties*, they shall walk the streets of the heavenly Jerusalem, and bless that God who made Britain the land of their nativity, and the spiritual birth-place of their immortal souls.

Oxford.

J. E.—h.

The Secrets of the Heart laid open by the Word of God.

A Friend with whom I am somewhat acquainted, and of whom I much wish to know more, was lately preaching from that passage, "There is a Friend that sticketh closer than a Brother." As he introduced the subject, he intimated, that it was a painful proof of human depravity, that persons related so nearly as Brothers, were so often found at variance. He endeavoured to convince his hearers, that it was very unreasonable and shameful, especially for Brethren, to fall out by the way. After service, one of the congregation asked him with much earnestness, Who had informed him of the difference he had lately had with his Brother, for he was positive he was acquainted with the circumstances, since he had minutely described them? My Friend told him, that he really knew nothing of the affair—but that the Scriptures, having been inspired by him who knew all things, contained a display of every character, and that every one might see in them as in a glass (*James* i, 23) his own real likeness. The Minister took an opportunity of calling on the Brothers, and was happily the means of again uniting them in the bonds of amity.

It is an event, I believe, that frequently occurs, that hearers are apt to imagine, that some one has informed the Minister respecting them, and occasionally, that he is improperly personal in his address, when in reality, he has been utterly unacquainted with the supposed circumstances. This indeed is a case that may frequently be expected to occur, since it is said, that "the

word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The passage indeed, may perhaps primarily refer to the Lord Jesus Christ; but has not the written word of God also, through the influences of the Holy Spirit, been a living word, imparting immortal life to poor sinners?—Has it not powerfully convinced the conscience of sin, righteousness, and judgment to come?—Has it not powerfully comforted the people of God—pulled down strong holds—and imparted speech to the dumb—hearing to the deaf—eyes to the blind—and life to the dead?—Have not thousands found it to be sharper than any two-edged sword, and that all the secrets of their hearts have been laid open before it? Undoubtedly they have. Amidst a multitude of proofs that might be adduced, the following may not be uninteresting or unacceptable.

"I was once applied to" (it is the language of a Minister now in heaven) "by a stranger, in a place where I was labouring for a few sabbaths only, for the sight of a Letter which I had received calumniating his character. I looked at the man, pitied him, and coolly replied, 'It would be a breach of the common principles of society—to show confidential letters, written to us for the purpose of doing people good.' He retorted in an angry tone, 'I demand a sight of it, sir, as an act of justice due to an injured man.' I replied, 'How did you know, that I had received a letter concerning you?' 'Know!' said he, 'it was impossible not to know it, your language and manner were so pointed, that it was impossible I should be deceived.' I rejoined, 'Do not be too positive; you have been deceived before now, I suppose, you may be so again.' 'It is not possible;' said he, 'you described the sin of which I am accused in the plainest language, and looking me in the face, and pointing towards me, you said, *Sinner! be sure your sin will find you out*: I therefore expect from you, sir, as a gentleman, and a christian minister, that you will give me a sight of the letter, that I may know its contents and repel its charges.' I observed, 'I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter, I may show you the wrong one: I shall therefore certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you, till you

describe the case alluded to.' He hesitated; but afterwards described the sin of which he was accused. When he had finished, looking him full in his eyes, and assuming a solemn attitude, I said, 'Can you look me full in the face, as you must your Judge at the great day of God, and declare that you are innocent of the sin laid to your charge? He trembled—turned pale—his voice faltered—guilt and anger struggling in his breast, like the fire in the bowels of mount Etna; and summoning up his remaining courage, he said, 'I am not bound to make any man my confessor; and if I were guilty, no man has a right to hold me up to public observation as you have done.' I assumed a benignity of countenance, and softened my tone, saying, 'Do you believe the passage I cited—*be sure your sin will find you out*—is the word of God?' He said, 'It may be.' 'Surely it is!' said I; 'He that made the ear, shall he not hear? He that formed the eye, shall he not see? Can He have any difficulty in bringing your sin to light? Now I will tell you honestly, I never received any letter or information about you whatever, but I am persuaded your sin has found you out; the preaching of the word is one method by which God makes men's sins find them out. Let me intreat you, seriously to consider your state and character; who can tell, God may have intended this sermon for your good; he may mean to have mercy on you; this may be the means of saving your life from the gallows, and your soul from hell; but let me remind you, you are not there yet—still there is hope.' He held down his head—clenched his hands one in the other—and bursting into tears, said, 'I never met with any thing like this—I am certainly obliged to you for your friendship—I am guilty, and hope this conversation will be of essential advantage to me.'

Reader! hast thou ever recollected to any useful or solid purpose, with whom thou hast to do? Hast thou ever seen thy own character in the mirror of God's word, as a sinner justly obnoxious to divine wrath, and hast thou ever fled to the Lord Jesus as thy only and all-sufficient Saviour? Hast thou ever reflected, that as the discoveries now made by the written word, are evident, striking, and important, so the discoveries of the eternal word at the great day, will be infinitely solemn and momentous? O delay not to enquire with the utmost seriousness, "what will these be respecting my own character?"

Cosely.

B. H. D.

To the Editor of the Baptist Magazine.

Sir,

The following Meditation is the production of the late Rev. Daniel Turner, A. M. of Abingdon, whose memory is justly held dear in all our Churches. I have been permitted to select it from a number of manuscripts, or rather transcripts, now in the possession of one of his intimate friends.

These papers contain nearly forty devotional Essays on various texts, most of which are about twice the length of that which I have subjoined. They were not, it appears, designed for publication by their venerable Author, and they must, if published, appear with the disadvantages inseparable from a posthumous work. Yet the numerous admirers of his writings, and especially of the small volume entitled, "Short Meditations on select portions of Scripture," which was first published during his life time, and has passed through several editions since his death, would, I apprehend, be highly gratified if these remains of Mr. Turner could be added to the list of his valuable works, together with a Biographical Memoir, somewhat more extended than any which has yet been given to the public.

Should the present specimen prove acceptable to your readers, I hope to add to their pleasure in some future number.

I am, sir, yours sincerely,

Oxford, June 7, 1814.

JAMES HINTON.

MEDITATION ON MATT. XXII, 5.

By the late Rev. D. Turner, of Abingdon,

But they made light of it.

There is one great sin that universally prevails in the world. All men are not drunkards, prophane swearers, or impure, but all men, till renewed by the grace of God, make light of the gospel, and none esteem it as they ought to do, or sufficiently prize its divine excellencies.

Men may be said to make light of the gospel when they only notionally believe it, or when their faith is that of the head and not of the heart. *With the heart man believeth unto righteoutness; that is, believes effectually unto salvation: but there is*

such a thing as believing without the affections of the heart, merely because we are brought up in a christian country; and many there are who when they believe the gospel to be a divine revelation are contented, and on this belief they rest even their immortal hopes. This faith, as it does not engage their attention, or influence their regard to the internal principles and spirit of the gospel, is a dead faith, and those who are satisfied with it evidently make light of the gospel.

Those also slight the gospel who love any thing better, or delight in any thing more, than the glorious things it presents to our view. The gospel of Christ is worthy of all acceptation, of our highest esteem; there is nothing in the world equal to the gospel of Christ in point of real value; if, therefore, there is any thing that does in the balance of our affections out-weigh the gospel, we are guilty of slighting it; and again, those who live in contradiction to the spirit and design of the gospel, make light of it. The gospel calls us to repentance, and hatred of sin—to an obediential operative faith in the Son of God, which purifies the heart, regulates the life, and works by love. It calls us to the exercise of humility and self-denial, the very opposite to all pride and self-sufficiency—to the supreme love of God, and universal benevolence to our fellow creatures, and especially to the people of God, as such; now, however we may profess to believe the gospel, and whatever zeal we may shew about the propagation of it, if we live in direct contradiction to these its precepts and spirit, we do in the grossest manner make light of it.

Those also slight the gospel who receive a part of it only, and reject the rest. There are many that will receive with a great deal of affection and zeal the doctrines of the gospel, while they despise the precepts of it, and talk of them as if they were of no value at all; on the other hand, there are many who talk of the precepts of the gospel in a very high strain, but reject its doctrines, saying, it is nothing what a man believes, so that his life is good; but this is to embrace only one part of the gospel, consequently to slight it. There are others who embrace both doctrines and precepts, so far as they coincide with their interest and inclination, but the moment they appear to thwart their desires, to mortify their corrupt passions and appetites, they reject them; this is making light of the gospel, for it particularly requires that we lay ourselves wholly at the foot of the cross of Christ, to be governed entirely by his word.

Those also who appear to embrace the gospel, with affection for a time, but afterwards give it up, slight it. We read of many who pursue the gospel and appear to be under the influence of its spirit for a considerable time, but after that, turn back the road perdition; now this is in effect saying, "I have *tasted* of your gospel, I have *tried* the joys and pleasures you pretend it affords, I find nothing in them to delight me, and therefore resolve to turn from them, and give myself up to sin, and the gratification of my corrupt passions and sensual appetites." This is slighting the gospel in a most shameful degree, and in a manner peculiarly dishonourable to its great Author.

How wonderful that such a system as the gospel should be so slighted and despised by men for whose benefit it was intended! Why is it thus? The reasons are these. Wilful Ignorance of its excellencies—Carnality of affection—Presumptuous dependence on a more convenient season for attending to the gospel hereafter—and, the force of general example, which is quite against all serious attention to the gospel. Reasons these, that will by no means justify this making light of the gospel. This is a sin great beyond the power of mortal language to describe, or mortal imagination to conceive, it is to make light of that gracious provision the great God has made for our eternal life. God in the gospel has pointed out a way to deliver men from that ruin and those evils which they are exposed to by their alienation from God, and to save them from misery, and exalt them to those pleasures that are at his right hand through the endless ages of eternity. These are the things the gospel sets before us, and are these things to be made light of? Are the joys of the eternal heaven trifling? the pains of the second death light matters? certainly not. To make light of the gospel is to make light of the threatenings of the divine law, of that wrath that he will manifest at the last day, when the *wicked shall be destroyed by the brightness of his coming*. It is on the other hand to make light of the infinite mercy of God, without which we perish everlastingly—of that mercy that is so abundant, gracious, and free, that *whosoever cometh unto it shall in no wise be cast out*. It is to make light of Christ, of his mediation, his humiliation, doctrines, miracles, of his precious blood, shed amidst ten thousand agonies, of his painful death upon the cross. It is to make light of the Spirit of God and all his consolations. In a word, it is to make light of our own souls, and our eternal interest—And,

what is the gospel slighted for? Is there any thing worthy to be compared with it? certainly not. The gratification of the carnal appetite, and a little present joy, which is in itself uncertain, and will leave the sinner in dreadful agonies, in endless misery, are the charms by which men are tempted to trifle with everlasting glory. What unspeakable folly! Let us all consider ourselves as on the brink of time, and thankfully embrace that gospel which has so amply provided for our happiness in *Eternity*.

“ All hail ye Realms of endless Light,
 “ Of endless Peace and Joy and Love;
 “ Ye guardian Spirits aid my flight,
 “ And bear me to your Seats above.” CRUTTENDEN.

ON HEARING THE WORD WITH PROFIT.

It is by no means an uncommon complaint made against some ministers of the gospel, “ That their hearers cannot profit under their preaching.” This is a complaint of too serious a nature to be treated with neglect: and it becomes of great moment to enquire diligently and seriously, “ What is the cause?” Profit of soul is essential to spiritual health in the life of godliness. A hearer of the word is profited by what he hears, when he is taught to see more of the deformity of sin, and the beauty of holiness—when the path of duty is opened more clearly before him—and when he feels an increasing gust for the things of God. Real advantage is reaped also, when the mind is enlightened to see more clearly the doctrines of grace, and the soul is more established in the truth as it is in Jesus. If these important points are secured, let us beware of saying, “ We do not profit.” But there may be much truth in this complaint—Hearers of the word may not receive any real advantage where even the truth is preached. Why is it so? Why perhaps——

1. There may be an unhappy prejudice against the man who delivers unto us the truths of the gospel. We dislike his manner—Or his conduct has in some instance or other disoblged us—Or we entertain suspicions that some of his doctrinal sentiments are not quite correct. If any of these unhappy prejudices have obtained the ascendancy in our minds, our not hearing that minister to profit is no longer a matter of surprize. It is more than probable that in many instances hearers have forgotten that preachers *are men of like passions with themselves*; and hence offence is readily taken when forbearance and love ought to have thrown a mantle over

human infirmities. The manner of some ministers may be very uninviting, and supposing it to be incurable, may make a considerable abatement in our pleasure when we hear them : but no man should reject wholesome food because served up in coarse dishes. The Devil, that avowed enemy of God and all righteousness, once said to the Redeemer, *I know thee who thou art ; thou Holy One of God*, Luke, iv. 34. But though this came from the lips of the Devil, it is a blessed description of the adorable Jesus. Nor is our primary concern with the *manner* of a preacher, but with the *matter* which he advances. If this be the truth as it is in Jesus—the doctrines of the gospel, and the precepts of the King of zion, it is at our peril that we receive them not, *however* they be delivered unto us. And if we are not profited by them the fault is our own.

Ministers should always endeavour to use *Great plainness of speech*, and some may be very faulty in not doing so : and give just reason to say, “ We cannot understand them ; ” but in a majority of these cases, it is to be feared that they who do not understand pay very little attention to what is spoken.

2. Hearers may complain of not profiting when they mistake gratification and pleasure for soul advantage. Not uncommonly such hearers are always listening for something new. The OLD TRUTHS, of an OLD GOSPEL in their OLD simplicity have been looked over so often that they feel tired of the sublime themes of mercy. But entertainment is not the design of the gospel ; it is designed to lead sinners to the only Saviour, and thoroughly to furnish the man of God unto all good works. No truths are so sublime, so interesting, so infinitely important, as the unadorned doctrines of the gospel. These ought to be examined, prayed over, applied to the heart, and contemplated with delight of soul, over, and over, and over again. So will our hearts be imbued with divine influences and grace, our advancement in spiritual knowledge will be constantly promoted, and I may safely add, that our pleasure and profit will go hand in hand. How trifling, how despicable ! are smart turns of wit—long historical details—and attempts at splendid eloquence in the pulpit ! There the christian minister has the eternal God at his right hand to observe his demeanor, and his faithful discharge of the duties of his most holy function—The word of God looks him directly in the face—and perishing Immortals demand from him the solemnities of death, the tribunal of God, and an awful eternity. There he must exemplify the faithfulness of an ambassador of Christ, and all the tenderness of a christian who sees his fellow sinners sinking into eternal perdition ! If at such a time, he so far recollect his business and duty, as to forget the amusement of his hearers, he will not fail however to

profit the soul, and approve himself to an all-seeing, and heart-searching, and rein-trying God.—

3. How do such hearers as receive no profit from what they hear attend upon this important duty? Have they, previous to their appearance in the house of God, waited upon the Lord in their closets at home, and sought the divine blessing on the services of the sanctuary? It must be allowed, I think by all christians, that then only are we profited, when the Spirit of God applies the truth to our souls. Our spiritual instruction—our evangelical consolations—our stability in doctrine—and our perseverance in practice, depend entirely on divine influence pervading the heart. If our heads only are furnished with knowledge—or our passions only are affected; we may talk loudly of profit, but truly we have obtained very little. A Stoic may be enlightened, and a child may weep, and both be destitute of truth *in the inward parts*. But divine knowledge where it is of real advantage, is attended with a contrite heart, and a holy life. If, however, when we come to hear the divine word we are unimpressed with a due sense of our need of the Spirit to enlighten, to sanctify, and to quicken us, we may seek profit, but we shall seek it in vain, for we are out of God's way.—We should endeavour to divest our minds of worldly cares, anxieties, and griefs; and go up to the house of the Lord with this reflection warm upon your hearts, “I am going to worship my God and Saviour, and to seek the bread of life for my immortal soul.” If our families, our shops, our ware-houses, and counting-houses run in our heads, they divide the attention from the important concerns of eternity.

4. If we would perpetuate our profit under the word, it will be of great advantage to reflect seriously on what we have heard in the house of God, with personal application; and as far as memory will allow, turn it into prayer at a throne of grace. This will give cogency to motives which we have heard pressed upon us to be holy; it will give pungency and effect to just reproof; and will keep alive in the soul the consolations of the gospel. But if, when we have heard the most animating discourses, on themes the most interesting and important, we immediately mingle with worldly society, or enter on the concerns of time and the trifles of the age, *We sow the wind, and we shall reap the whirlwind, Hosea, viii, 7.*

ANTHROPOS.

CHARACTER OF DEMAS.

It is very common with ministers, at least in the country, in their sermons, to represent Demas as an Apostate from the faith of the

Gospel, because Paul says, "Demas has forsaken me, having loved this present world." But as Demas had been acknowledged by the Apostle as a fellow-labourer, it is an evident breach of that Charity which hopeth all things, to condemn him without full proof of his guilt, yea without any evidence of his apostacy whatever. It is true, Paul complains that Demas had forsaken *him*, through the love of the present world; but it should seem as if Crescens and Titus were also included in the apostle's censure, as wanting that degree of firmness which Paul so ardently wished them to possess and manifest at that trying period. Although Demas, Crescens, and Titus did not manifest the same heroic courage with the apostle, yet still in a time of persecution, if christians have the opportunity, they have Christ's own direction to "flee from city to city;" and from our own country, during Queen Mary's reign, many excellent divines fled to the Continent, nor is their conduct censured at the present day. It is also worthy of remark that in Paul's epistle to the Philippians (evidently written about the same time with his second to Timothy) referring to the conduct of some of his fellow-labourers, and probably to Demas, Crescens, and others, he makes use of this strong language, "For all seek their own, not the things which are Jesus Christ's;" and yet no expositor ever considered *these* as apostates. Finally, Paul complains, that at his "first answer no man stood with him, but all men *forsook* him," to which may be added, that upon our Lord's being apprehended, his disciples forsook him and fled. Hence we conclude that there is no evidence from scripture that Demas was an Apostate.

J. S.

QUERY.

To the Editor of the Baptist Magazine.

Sir,

I have been accustomed to believe the immutability of God, and the consequent perseverance of every elect soul; and to me the idea of being to-day a child of God, and to-morrow a child of the devil, is as opposed to scripture testimony as it is distressing. Nevertheless I feel a difficulty when comparing the assertion of the Apostle John, that *No murderer hath eternal life abiding in him* with the affecting case of David, and should be much obliged if Gaius or some other of your intelligent correspondents would answer the following Query. Was not David a regenerate man when he slew Uriah by the sword of the children of Ammon? and if so, how can we reconcile his conduct with the Apostle's assertion?

ELIZA.

Papers from the Port-folio of a Minister.

Particulars relative to Jugunnat'ha's Temple in Orissa communicated in a letter from a friend to Mr. John Peter.

“ Every Dunduvut fukeer* is allowed to enter the temple, and pay his adorations to the idol, free of expense; a chosen disciple or friend is permitted to accompany him. Those also who bring the sacred waters from the Ganges, called gunga-julanees, to wash the idol with, are permitted to pass, and worship the deity, without paying the accustomed fee. As soon as the usual ceremonies have been performed, the vessels containing the holy water are taken from them, and they are turned out of the temple by the guard stationed for that purpose, which consists of five native officers of different ranks, and forty sepoy, selected from the battalion stationed at Cuttack. This precaution is used to prevent their deceiving Government, by giving the vessels to their friends without, who would thus enter without paying the tax. Every other pilgrim is obliged to purchase a passport for entering the temple: he pays according to the number of days which he wishes to remain at Pooree. Should he desire to remain longer than the time specified in the passport, he must obtain a fresh license, and pay an additional fee.

“ An European collector is stationed there, with a native and Portuguese assistant; and three priests are allowed for the service of the idol, besides the guards at the different stations. The assistants enter in a book the names of the different pilgrims, as well as the number of days for which they have received passports. No Musulman is permitted to enter the gate of the temple. There is a large pool about thirty yards from the temple, in which the pilgrims wash and purify themselves before they enter the temple. Every pilgrim is obliged at his departure to purchase something from the priests in remembrance of Jugunnat'ha, and as a proof of having visited the idol. The idol has also elephants, bullocks, and cows to attend on him. The elephants draw his car at the annual festivals, and the cows afford him milk. Dancing women are also retained for the pleasure and entertainment of this “ Lord of the World.”

* Men who have measured the distance of their journey to Jugunnat'ha by prostrating themselves every step of the way thither, and thus making their bodies a measuring line.

Mountaineers on the borders of Mahratta.

Our Mahratta correspondent, in a Letter to Brother Ward, says, "In the mountains about Muheree-ghat we met with a singular race of people, called the kooroowas. They live on the tops of mountains, which they clear in spots by cutting down the trees; and with the points of their arrows they dig up the earth, and cast in a few seeds. Their houses are built apart from each other, even among persons of the same cast: each house pays a maund of grain annually to the Raja of Surgooja: they have little or no communication with the people below except when they want grain or have had a failure in their own crops. They have a language quite unknown to the people below, and say that there is a race of people in a range of mountains a few days march from thence, who live so entirely on the tops of mountains as to have no communication whatever with any below, and whose language is peculiar to themselves. The kooroowas burn their dead; give to their god the name of Gosai; have no external worship; and in their marriages the whole ceremony is included in wrapping a broad piece of cloth seven times round each other, or rather the bridegroom and bride standing together, have it wrapped round them."

Spread of the Gospel in Bengal.

Kreshnoo relates that many of the disciples of the Goroos* have been baptized; and in a late journey to Jessore with brother Carapeit, he visited *Prem-dasa*, another leader of these sects, who was once under instruction at Serampore, and then advised several of his disciples to be baptized. After their baptism, *Prem-dasa* himself sought to be baptized, but was refused, as the woman who lived with him was not his wife. Lately, however, brother Petrus, who is stationed in Jessore, has married these two persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man, saying, "Our cast must now go; he whom we regarded as a wise man has embraced this new way: what shall we now do?" In this way, concludes Kreshnoo, the word of our Lord Jesus Christ is spreading through Bengal."

* See Baptist Magazine, Vol. V, page 305, ut sup.

Obituary.

Rev. G. STONEHOUSE.

On the 21st January 1813, departed this life, in the 63d year of his age, after a lingering and painful illness, (by which he was greatly reduced) Mr. George Stonehouse, pastor of the particular baptist church at Cranbrook in Kent; which office he had sustained with honour and usefulness for about thirty years. From the close connection which had subsisted between them for several years, the writer is well satisfied that he was a man of eminent piety, great gravity and spirituality. His walk with God was close, in the path of religious duty; and the habitual exercise of his mind a life of faith on the Son of God. This prepared him for his great change, which he met with a fortitude and resignation, consoling to his relatives, encouraging to the church, and grateful to his friends. The standing law of Jehovah, *Them that honour me, I will honour*, was eminently accomplished in him.

The following observations, collected from him during his last illness, which to me appear both rational and scriptural, are here presented for the encouragement of those who are serving the same Master, and travelling in the same path, and as a grateful acknowledgement of his mercies, who is the guide of his people even unto death.

Being asked by a brother Minister, some time previous to his death, If he was comfortable in

his mind? He replied, "I am very comfortable, my mind is calm and easy." If the fear of death was destroyed? He answered, "I have no more fear of dying than of going to bed. I only want to be dismissed." If the enemy was permitted to assault him? He said, "Not much," and observed, "The doctrines of grace can support a soul in the nearest prospect of death."

At another time he said, he was "rejoicing in a hope full of immortality, founded on the blood and obedience of Jesus." He was enabled to resign up his family and Church into the hands of the Lord without murmuring. He spoke of his death, and the manner in which he wished his interment, &c. to be conducted, with less anxiety than persons often discover when taking a journey.

Having united fervently in prayer with some friends, he said, "Let us sing a Hymn;" and gave out and raised a tune to "Awake and sing the song," &c. He laid peculiar emphasis on the last verse, and burst into tears of tenderness and gratitude.

Being at another time asked, If he enjoyed consolation of mind? He replied, "What do you mean by consolation? If by it you mean a transporting frame of mind, I have it not; but if by it you mean a solid peace, springing from the atoning blood of Jesus, that I do possess, a peace which passeth all understanding. It is absurd to suppose that my frames or

feelings can alter the purposes or promises of Jehovah." Being then much affected, he exclaimed, "Precious faith! precious promises! precious blood! I have tried them over and over again, and they have never failed me yet, nor ever will." His son said to him, I hope that when I come to die, death may not trouble me more than it does you. He answered, "I leave the same antidote behind me, the same grant, the same promises." Being again interrogated relative to consolation; he replied, "I do not find any transporting joys; but blessed be God I shall never lose my hope till it be lost in enjoyment. My entire expectation of future happiness arises from the merits of Christ. I love his person and his work." His last words were "Happy in Christ." Thanks be unto God who hath given him the Victory through our Lord Jesus Christ.

A funeral oration was delivered at his interment, by Mr. Martell of Burwark; and the solemn event attempted to be improved on the following Lord's day by the writer of this memoir, from *Rev. xiv. 13.* Christian reader, *Mark the perfect man, and behold the upright, for the end of that man is peace.*
Uckfield. J. H. F.

Miss SARAH THAIN.

Miss Sarah Thain was born at Ingham, Norfolk, in the Year 1793. Her mother has been a member of a baptist church many years, and brought up her children to attend divine worship with her, but it was not until the year 1810 that Sarah began to think anything seriously about her soul. But on hearing a sermon preached from

Jeremiah viii, 20, The harvest is past, the summer is ended, and we are not saved; she began to be somewhat alarmed about her eternal happiness, fearing that she should be amongst them that were not saved. Soon after this, she met with some little trials in the affairs of this life, at which she appeared rather cast down, when an elder serious sister told her she must not set her mind upon anything in this world, as it was full of disappointment, but that if she sought the Lord, she should not want any good thing. This advice was much blest to her, and through grace she was enabled to go to the Lord by prayer, and and being convinced by the above sermon that if she was saved, it must be in and through the Lord Jesus Christ, she earnestly sought the Lord in his appointed means, and by a constant attendance on a preached gospel, he was pleased to cause divine light gradually to dawn upon her soul; and often has the writer of this heard her express her gratitude to the Lord for sending a Minister who was the honoured instrument of her having more enlarged views of the doctrines of grace, and of her duty in walking more close with God. In the year 1811 she was much impressed with the ordinance of believers baptism, being the path she ought to tread in to follow him who said, *Thus it becometh us to fulfil all righteousness.* After having been accepted by the church, she felt much pleasure; and longed for the day when she should be honoured to put on the Lord Jesus, by a public profession; and when the day arrived she had cause to praise the Lord for his presence and

blessing. She was with the writer of this many weeks after that season, and it was with pleasure she observed a progressive growth in the christian graces, frequently offering up prayers with her and for her, and earnestly did she long to lead enquiring souls to Jesus. In one instance, she appeared peculiarly blest in this respect, to a young female friend whom the Lord had graciously brought to see her lost estate and need of Jesus; with this young friend she conversed, read, prayed, and oft did they go on their way rejoicing.

Near two years prior to her decease she spent in London, where she joined in communion with the people of God under the pastoral care of Mr. Symmonds, meeting in Edward Street; with whom she enjoyed much consolation in the means of grace.

Three weeks before her death, appearing to be in a rapid decline, she returned home, as the medical attendant advised her native air. She reached her relative's habitation February 26th, when notwithstanding the fatigue, she thought of getting well again. She seemed in a very easy frame of mind; and when her mother indicated that she was not likely to recover, she did not feel at all depressed at it, but soon after said she would rather die than live. A friend observed how pleasant it was to see her so easy at the prospect of leaving all things here, and also said she appeared as happy as if surrounded by all the scenes she had been used to in London; she replied, "Far happier." On the Friday after her return, being much worse, a friend thinking her not likely to survive

many hours, said, You have a better home yet to go to; she smiled and said, "Yes, I hope I have;" and she evidently rejoiced at the thought, but was scarcely able to articulate.

On the Tuesday before she died, the writer of this asking the state of her mind, she replied, "Quite happy." The friend said, Then your mind is stayed on Jesus? She said, "It is that which makes me happy; and to another who observed her serenity, she said, "It is the religion of Jesus that makes me so comfortable." On seeing a young friend, about eight years of age, she said, "I hope you will remember your Creator in the days of your youth: what should I do now if I had not the Lord to go to? It is he supports me, and makes me easy in my affliction." In conversation with a younger serious sister, who asked her the state of her mind, she replied, "I am very comfortable, sometimes one promise is applied, sometimes another, from which I derive comfort and support; and though I do not feel always comfortable alike, yet I am assured my Lord is always the same. Christ is the rock on which I build my hopes, in his righteousness I hope to be accepted, I have no other plea." She was overheard very earnest in prayer, that her affliction might be sanctified, whether by life or by death, "only be thou with me, thou hast promised to be my God, even unto death, and thou art faithful to thy promise." Seeing her get much weaker, the same sister conversing with her on the subject of death, she said, "I feel quite happy at the thought of its approach, though it must be pain-

ful, you know, to leave my dear parents, brother, and sister, whom I so dearly love; but I wish to be with my blessed Jesus, which is far better."

On the morning before she died she felt a cloud gather, and cried out, "Mother, do you think I may hope? do you think I am right? Her mother giving her encouragement, her hope revived again: in the afternoon, she prayed the Lord to be with her the little time she had to be here, and support her in death, and reconcile her dear friends to the departure of so unworthy a creature. A few hours before she left this vale of tears, her pastor, who had before enjoyed much pleasure in repeated visits, was delighted to find her in so happy a frame of soul: she was full of joy, and though through weakness unable to converse very little, yet when he spoke of Jesus and his promises to his believing people, her eyes brightened, and she evidently wished to hear more of that Saviour whose advent brought tidings of great joy. Nearly the last words heard drop from her lips were "Come, Lord Jesus, come quickly." She continued quite sensible to the last, and begged to have the family got together for

family worship in the evening; after which she said she would try and go to sleep; when in a short space she fell asleep in Jesus, without a sigh or struggle, about 12 o'clock on the night of the 10th March, 1814.

Her death was improved by Mr. Pickers, of Ingham, from *Prov.* viii, 17, *I love them that love me, &c.* and *Psalms* xc, 14, *O satisfy us early with thy mercy, &c.* and by Mr. Symmonds from *Ps.* xlv, 10, *Hearken O daughter, &c.*

Rev. ROBERT IMEARY.

Lately died, after a long period of affliction, which he bore with the fortitude and patience becoming a christian and a minister of the Gospel of consolation, the Rev. Robert Imeary, many years the highly respected and beloved pastor of the baptist church at North Shields. His memory is dear to many in those parts, and it is earnestly to be desired, that while his flesh is resting in hope, they may be sedulously making preparation to meet their Lord when he shall come to call the Preacher of his word, together with those who heard him, to give up their account.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The World before the Flood. A Poem in ten Cantos; with other occasional Pieces, by James Montgomery, 1813.

Works of taste are too frequently the instruments of instilling erro-

neous principles into the mind, or the means of collecting the scattered embers of unhallowed passion and blowing them into flame. Forgetting the heavy responsibility attached to the possession of

great mental powers, some of the greatest geniuses of the present day have employed their talents in endeavouring to render amiable and captivating the Deities and Fables of the Hindoo and other heathen nations—in reviving the barbarity and superstition of the dark ages—and in weaving fictitious tales calculated strongly to excite the passions without the least tendency to produce any salutary effect on the heart. To a mind rightly disposed few things are more distressing than the contemplation of splendid talents prostituted to ignoble purposes, while, on the other hand, to see genius paying homage at the shrine of truth and virtue, and exerting its mighty influence in promoting the welfare of man and the glory of God, must produce in such a mind pleasure and satisfaction in no common degree. The harp of Poetry was early employed in the service of religion. It sometimes spoke the language of inspiration, and in the hands of David and Isaiah produced the sweetest and most awful tones. In later ages Milton and Young, Watts and Cowper, have imitated their example and tuned the lyre to sacred themes.

We are glad to meet with a production of our own times in

which genius and piety harmoniously unite—a work calculated to gratify a cultivated taste, and containing nothing to offend a serious mind. Those who have read Mr. Montgomery's former publications need not be told that he has received the harp with reverence and struck it with the hand of power. To a vein of original thought, an opulent fancy, and an excursive imagination, he unites an ardent love of liberty, a warm and comprehensive benevolence, and a profound reverence for religion. The admirers of the "Wanderer of Switzerland," "West Indies," and the other productions of this Author, will not be disappointed in perusing "The World before the Flood."

This Poem is a very interesting narrative, of which Javan (a Minstrel) and Zillah are the Hero and Heroine, and contains rich and striking descriptions of natural scenery, tender strains of genuine feeling, and bold and original sketches of character. Had we room we should not be disposed, by giving an analysis of this delightful work, to anticipate any part of the pleasure that will be derived from the perusal of it. We shall content ourselves with making an extract. The following exhibits the first man after his fall.

Wit him his noblest sons might not compare,
In godlike feature and majestic air;
Not out of weakness rose his gradual frame;
Perfect from his Creator's hand he came;
And as in form excelling, so in mind,
The sire of man transcended all mankind.
A soul was in his eye, and in his speech,
A dialect of Heaven no art could reach,
For oft of old to him the evening breeze,
Had borne the voice of God among the trees;
Angels were wont with his their songs to blend,
And talk with him as their familiar friend,

But deep remorse for that mysterious crime,
 Whose dire contagion thro' elapsing time,
 Diffused the curse of death, without controul,
 Had wrought such self-abasement in his soul,
 That he whose honours were approached by none,
 Was yet the meekest man beneath the sun.
 From sin, as from the serpent that betray'd
 Eve's early innocence, he shrunk afraid;
 Vice he rebuked with so austere a frown,
 He seemed to bring an instant judgment down;
 Yet while he chid compunctious tears would start,
 And yearning tenderness dissolve his heart;
 The guilt of all his race became his own,
 He suffered as if he had sinn'd alone.

Children were his delight. They ran to meet
 His soothing hand and clasp his honour'd feet,
 While midst their fearless sports supremely blest,
 He grew in heart a Child among the rest.
 Yet as a parent, nought between the sky
 Touched him so quickly as an infant's eye;
 Joy, from its smile of happiness he caught,
 Its flash of rage sent horror thro' his thought;
 His smitten conscience felt as fierce a pain
 As if he fell from innocence again.

The Author manifests a sincere love of piety, and is not contented with kindling the soul to rapture, unless he can at the same time win the heart to virtue.—His readers may therefore with perfect complacency resign themselves to his enchanting sway, without fear of being lured by his splendors into forbidden paths.

The Blessedness of the Dead that die in the Lord. A Sermon preached in St. Andrew's Meeting house, Cambridge, Nov. 21, 1813, occasioned by the Death of Mrs. Staples, who died the 12th of Nov. in the 61st year of her age. By Thomas Edmonds, M. A.

We regret that this Sermon has lain by us so long unnoticed. Funeral Sermons do not usually obtain a very extensive circulation; this ought to be an exception to their general fate. It is

evidently intended to reach the heart. The division is natural, I. What we are to understand by *dying in the Lord*, and II. What is the nature and extent of the *blessedness* of those who die in the Lord. The discussion of these topics is clear and forcible; we want to transcribe many of the pages; but we must content ourselves with a few extracts——

This Christian Society has lost a very valuable member. My brethren, imbibe her spirit; follow her, as she has followed Christ. Remember, that, very soon, God will visit you also. And to *all* this Providence addresses itself with a most solemn and awakening voice. "Prepare," it says, "prepare to meet your God!" Hold the world with a loose hand. "Brethren, the time is short. It remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice as though they rejoiced not; and they that buy, as though they possessed not; and

they that use this world, as not abusing it, for the the fashion of this world passeth away."

Let us not forget one thing, which is here said of those who die in the Lord, that "*their works do follow them.*" No worldly possessions or distinctions, nothing that most usually attracts the attention of mankind, shall accompany us into eternity, or form any part of the Christian's reward. These possessions and distinctions are but transient. They appear like a vapour; blaze for a moment, then vanish away. Not so christian virtue; as this is, in truth, the most valuable distinction of men, so it is the only treasure of which death does not despoil them, and in the full and confident possession of which they may await their call into eternity. Their works of faith, and labours of love, are frequently misconstrued and reproached by a misjudging and illiberal world. But they are not forgotten in heaven. They shall accompany the faithful there; they shall follow them, a glorious train, into the presence of God, not to demand the rewards of his favour, but to serve as indubitable evidences whose they are, and whom they serve; and to shew the eternal connection there is between holiness and heaven.

There are some who have professed to know but little of the enjoyments of religion—Can it be otherwise? Should we not wonder, and even shudder, to hear of *their* religious enjoyments? How can true peace, that which passeth all understanding, consist with a partial, a fluctuating, a reserved obedience, and with affections evidently engrossed by the present world? And is it wonderful that the dying pillows of such should be planted with thorns, and their last hours embittered by dark recollections, and unavailing regrets? Surely it is not.—It is only of the perfect man,—of him, who has served his God with fidelity and zeal, and has adorned the doctrine of God his Saviour, by a con-

versation becoming the gospel,—that we can say, the end of that man is peace.

This part of our subject bears a dreary aspect towards those, who are conscious of never having performed one action from a principle of faith in Christ, and with a view to the honour of God, and his gospel. Their sun must set in utter darkness. Fearful to them must be that awful summons, which we all must shortly hear, "Return, ye children of men."—May God enable them now to lay it to heart!

Journal of Itinerary Exertions in some of the more destitute parts of Scotland. Nos. I, II, III, IV. Belfour, Edinburgh. 1814. *Three pence each.*

The exertions to promote the knowledge of Christ recorded in the first of these Journals, were begun in the latter end of the year 1807; and they have been continued, in a greater or less degree, ever since. They had their origin, in the mutual agreement of two Friends, who resolved to do "what they could," not merely in their own little circle, but in the dark and most destitute parts of their Native Country. Their ability to support others, as it respected pecuniary means, was but very limited indeed; yet a commencement was made, in reliance upon the bounty of the Shepherd of Israel. By divine goodness, through their influence and contributions, two persons have been constantly employed for several years. In 1808 and 1809, indeed, only one was engaged, and it was in the county of Perth, chiefly, that he laboured; but in 1810, a second began to itinerate. That year, journeys were made, in various directions, by two of which, in particular, the greater part of Scotland was encompassed. One of them lay chiefly along the Eastern and Northern Coasts. The other was through Argyllshire, and by the west coast, all the way to Ross and Inverness, through parts of the Highlands but

little known by many, and very imperfectly supplied with the means of grace.

"Several Christian friends, of different denominations, in Scotland and England, have kindly and generously assisted this undertaking. The aid, however, thus received, has for more than two years decreased considerably; but this, we are informed, must be owing to only a few indistinct particulars having reached the ears of such as are likely to feel gratified in promoting such measures. Aversion from intruding on the benevolence of other Christians, than those of their own immediate acquaintance, till at least some instances of usefulness could be stated, will, in part, account for our delay. The details now published, will enable any to judge, how far such labours are worthy of attention and support. If the followers of Christ approve of what has been done, as to spirit and manner, an increase of useful exertion may be expected. A share in their supplications at the throne of God is in the meanwhile, sincerely and earnestly requested; and in regard to pecuniary aid, with humble confidence, we shall cast ourselves, as heretofore, on the providential care of Him, to whom belongs the silver and the gold. The "Saints are all in his hand; they sit down at his feet; and, since we began, the proofs of his influence over their hearts, and of his condescending regard to these feeble and imperfect services, have been too numerous, and too apparent, for us to hesitate in pursuing the path of duty."

The other itineracies embraced some of the most populous of the Hebrides, whose inhabitants are rarely favoured with the sight of a christian preacher. The details here presented to the public bear a most interesting character, as a few Extracts will evince.

We "begin with the beginning," that our readers may observe the spirit in which one of these servants of the Lord commenced his labours.

"*Saturday, 9th June, 1810.*—I was, last night, solemnly set apart for the work of the Lord, as an Itinerant, in Brother Barclay's meeting-house at Kilwinning. Messrs. Anderson, Barclay, and, M'Farlane were present, and engaged in the service. The season was peculiarly solemn and interesting to me indeed. The difficulties, the dangers, the arduousness, and the blessedness of the work before me, moved and overpowered my soul. Inability, and a fear of being foiled in the undertaking, pressed heavily upon my spirit; but the love of souls, and Immanuel's glory, with a firm persuasion of the promise and power of our exalted Saviour, supported and encouraged me to attempt the overthrow of Satan's throne in my native land. I longed to be much more steadily labouring for God. O that it may be my happiness not to labour alone, or for myself, but with and for my Redeemer!—Parted to-day with Brother M'F. at Kilwinning, and with Brethren A. and B. at Saltcoats, after having heard a sermon preached by the former from Jude 3, "The common salvation." I now enter on a new circle of labours, and must not have the comfort of a friendly companion, of an assistant in labour, a pious yoke-fellow, to bear a part of the burden inseparable from such a line of life. May He, who said, "Lo! I am with you," indulge me with his gracious presence, and then I shall fearlessly make an assault on the kingdom of darkness."

"*July 22. Sabbath.* By nine in the morning preached at *Bernaray*, and again through the day, on the necessity of the new birth, in which frequent opportunity was given to refer to the judgment seat of Christ. Intimated I should preach to-morrow farther up the Glen. *July 23,* Came to *Ineraghreadain*, that being the name of the farm where sermon was intimated, to be commenced by twelve. Found the men who wrought at the road very anxious to hear. The overseer said he would give them an hour; they asked two. He

said, if you work till night, to make up the time, you shall have that. To which one replied, "this is the last day, and we care not how long you will keep us; we shall much rather hear the sermon though we be kept ever so late." The people of the place having refused us the use of an empty barn, we stood (men, women, and children,) on the wet ground, and under a heavy rain. After sermon, returned to Bernaray and preached there in a barn. *July 24*, Crossed Loch Duich at *Arnasoghal*. The wind was high, but, through mercy, got safely landed, and came to *Balamacara*. Dined and preached in the evening to about fourteen persons. *July 25*, Proceeded to *Auchamore*; entered a house, and asked if they would hear a sermon. After much idle talk about the subject, said, Well, friends, will you go out to hear, Eternity is approaching? They replied, if others will, we do not mind. I then requested that they would send to their neighbours. That being done, two old men only came to hear! It was thought if we should go to an eminence, where all the inhabitants might see; one would probably encourage another to come out. The event proved this idea to be prudent, and well founded, for upwards of fifty assembled in a little time."

"*Oct. 14. Sabbath.* Preached at *Tayvallich* twice in Gaelic to about three or four hundred, and in English once to a few only. *Oct. 18*, This week preached only thrice, the people being busy at their work. To-day crossed Loch Castle for to be at Castle Swinne to-morrow. *Oct. 19*, After coming to *Castle Swinne*, preached in the yard surrounding the ruins of the Castle, to about one hundred people.

"*Oct. 28. Sabbath.* Preached twice. At night the house was full of people. *Oct. 30*, During these four last days, my course was from *Campbeltown*, on the east coast, to *Glen Chrarenich*, preaching daily. Got now round to the west coast, opposite *Campbeltown*. To-night

lodge in a Farmer's. A crowd of neighbours having gathered, according to the Highland custom, to hear news from the Stranger, I related to them the account of the conversion of Mr. S. of M. and the change which took place in his religious sentiments, and in the strain of his sermons. Here a multitude of remarks were made, and of questions asked. One said, "Surely the people must have been stupid indeed, if they did not discover the errors of his doctrine." "He must have been preaching something that, at least resembled the truth, or they would not hear him." "Certainly," said another, "What did he preach at all I wonder?" To which I replied, the purport of his doctrine was to teach them to expect they might, by their works, win Heaven; in short, its language was, "Do good, and you shall receive good; avoid evil, and you shall secure to yourselves everlasting happiness." At which all exclaimed, "O most excellent doctrine indeed!" "Could anything be more wholesome or substantial than those important truths!" While they continued in this frantic disposition, lavishing their eulogium on the preacher's doctrine, thought it unnecessary to oppose. After they had cooled a little, took the Bible, and read to them the divine testimony concerning man's total depravity, entire inability to do good, and his truly lost and undone state without he be renewed by sovereign grace. When all seemed stunned, I asked, if this had not been the divine testimony, would they be disposed to believe it? To which one replied, were it not read out of the Bible, I am most certain we should not believe it. Then preached to them the gospel of the grace of God, prayed, and dismissed my friends. *Oct. 31*, Preached at the coal hills to a great number of poor colliers and others."

"*Nov. 14*, Arrived at *Ballimore*, through mercy, in good health, after 6 months spent in travelling throughout my native country, sowing the seed of life. The most of the ground

is very uncultivated and barren. But the handful of corn in the earth upon the top of the mountains, the Lord can make to produce fruit that will shake as Lebanon. Very little, comparatively, of this precious seed have I seen any where; but still I have, I trust, seen a little in most places: some more, some less promising, and the Lord must see much more than I have. Much, very much however, is to be *done*, before "The desert shall rejoice and blossom as the rose; and the parched ground shall become a pool, and the thirsty land, springs of water; and an highway shall be there, and a way, and it shall be called the *way of holiness*."

"1811. *Sept. 14*, Had this morning a very serious conversation with—, and—, about the state of their souls. Both seem deeply impressed with a concern for their everlasting welfare. They are far from access to a preached gospel, but are gaining considerable acquaintance with the Bible. Waited till the dusk of the evening, before men could be procured to put me across the Sound, to the island of LUNG. Now dark. Found two men to go along with me in a little boat. The Sound being a considerable breadth, the weather extremely calm and serene, the passage was very pleasant, though in the dark of night. On coming ashore near *Kilchattan*, took the men, who ferried me, with me as guides to the village, and entered the only public-house in that part of the island. It is a diminutive hut, in which I could procure no bed. My good friend who ferried me, went to a farmer's house to enquire if they had a bed to spare. Was made welcome to this house, and kindly entertained. Requested my host to send two boys early in the morning, one to each end of the island, to intimate sermon, and I should give them their hire.

"*Sept. 15. Lord's day*. Enquired whether the lads were set off to intimate sermon—Was answered in the affirmative. The people assembled, and we commenced worship in the

burying-ground in *Kilchattan*. Had considerable pleasure in addressing my friends from 1 Pet. ii, 24. At the close of the service, intimated sermon to commence again in the course of an hour after. Accordingly, preached again to a considerable number, nearly as many as there were on the former occasion, which I reckoned at about 200 people. After concluding the service, I told the people, as I purposed to remain but a short time in the island, if they thought the harvest (which keeps them very busy at present) would allow them a spare hour to-morrow evening, that it would afford me much pleasure to preach to them at that time, and that they would have the place where left to their own option. It was replied, that the place on which we had then been was the most convenient. Had peculiar pleasure in the services of the day. Oh that the Lord may bless them of a truth to the immortal souls of my audience! *Sept. 16*, After a night's refreshing repose, was agreeably drawn into the contemplation of Him, who is the preserver of man and beast. The people are very busy this morning in gathering in their harvest. Went out to take a view of the island. Conversed a little with the slate quarriers, and found them disposed to hear the gospel, and speak of religion. In the afternoon, went to visit a sick woman. She seems in the height of a decline; but is quite ignorant of God, and the way of salvation through Jesus Christ. Spoke to her seriously about the state of her soul. She assented to every thing that was advanced, but it was doubtful to me whether she understood it. Expounded to her the scriptures, relative to the way of acceptance through the blood of Jesus Christ alone, and prayed for her. On my return, the people were assembling for sermon. Preached to about 100 people, who, in appearance, gave great attention."

"*Sept. 22. Sabbath*. Arose early, to see whether it was likely we could go to *Balnahua*, which I much doubt-

ed, from the rustling noise of the wind all the morning. The appearance of the sea was very boisterous, and it being quite impossible to go, I came to the conclusion to spend the day in Eisdale, and at Caolas. When at breakfast, the people at Eisdale sent to enquire whether I should not go to preach to them. Told them it was my purpose to visit them immediately after breakfast. Accordingly went, and preached in the open air. Was in person uncomfortable, as I imagine my audience must have been. During the whole service, it poured as it were a torrent of rain. Previous to my leaving the inn in the morning, I said to my landlady, if she would have the goodness to grant us the upper apartment of her house in the evening to preach in, I would consider it a great favour. Was told, that she wished it to be so, and for that reason was allowing her servants to accompany her husband to E. in the morning, in hopes she might have an opportunity to hear at night. I cannot help remarking, how affable and civilly kind I have found this family. In the evening, a great number came to hear, so that there was scarcely room for them. They heard with apparent eager attention, and some were much affected. At family worship addressed the family, and, much fatigued, retired to rest, after the close of a very pleasant day, in which I had an opportunity twice to recommend the Saviour, to a congregation, at each time, of I suppose 200 people or more."

"Oct. 6. *Sabbath*. Still stormy and rainy. Expected but a few to attend sermon, but more came than was at first imagined. Suppose there were about 100 persons; some of them came from considerable distances. Preached at night to a congregation nearly as numerous, consisting principally of young people. The want of letters in this island is much to be regretted. When it is observed, that some of the inhabitants cannot hear sermon for a whole year, or perhaps for a longer time, and that they are

excluded from access to the truths of the Bible, not being able to read, they must be viewed in a pitiable state."

"Oct. 13. *Sabbath*. Very stormy, Went to *Nearbuss*, and obtained the favour of a large farm house, in which we sung a Psalm and read a portion of the Scriptures. By the time that was done, the house was so crowded, and so many were out of doors, that we were obliged to take the fields. Preached to about 250 people, who patiently heard the word, though the storm was very great, and the cold very piercing. After dismissing them, walked to *Gartcharran* (in which place I had to preach at night) in company, part of the way, with a man who said, "If a man be devout and circumspect, he must certainly be happy, must not he?" Such a man was Paul in his unconverted state. Now, let him tell you what he was: "Sinners, of whom I am chief." One in company said, "He must then have been in heart different from what he was in appearance." And so is every one; worse in heart, than what he is in appearance.—Had at *Gartcharran* a congregation of about ninety people. Lodged with Mr. M. Oct. 14, Much fatigued, remained here, and conversed with two persons on the state of their souls. The younger said, "I know assuredly, my soul never tasted of the saving grace of God. I am the character which you had described in your sermon last night; I believe Satan takes away the word of life out of my heart, so that it bears in me no fruit." Told her plainly that she was in a most alarming state to live in. She wept much, and said, "It surely is." The elder said, "I am a sinner, I am sure, but my heart is not bad; I never designed the least harm to any one." Stated to her the Divine testimony in regard to the human race; her need of repentance, and the grace of Jesus Christ, and expatiated on these important subjects for a considerable length."

"1813. *Aug*. 9, In the course of the

day went to *Mulindra*. On the road as I went along, a man on horseback meets me, alights with a smile on his countenance, and accosts me thus: "How do you do, Mr. Sinclair? You do not, I believe, know me?" I cannot say that I do. "I dare say not, but I know you ever since I knew myself; and have respect for you, as the means of knowing any thing aright of myself and the Lord." Where, and when did you see me? "Last year I heard you preach in OE, from John i. 7.; a sermon to be remembered by me for ever." I longed to see you again." Having little time to spare to converse with the man, and not knowing but he might have been a flatterer, waved entering on more conversation with him at the time, and asked his name and residence. "My name is ———, and I live in Balchatrain, OE," (in Arrowsmith's map, *Balihalritican*.)

"Sept. 1, Am now in company with the man of whom mention is made the 9th ult. "You would be astonished," said he, "to find that one, who was a complete stranger to you, should use so much freedom as I did, on meeting you on the road the other side of Bow-more. But my love to you urged me; and this is my only excuse for the freedom then taken." You certainly were a stranger to me then: I could not recollect you by any means. "I believe not," said honest John; "but I do and will remember you, while my recollection continues. You remember to have preached at Grasdall the last sermon you preached in OE last year. I may say till your last year's visit to this place, I lived as a brute, without fear of God, or love to my soul. And even then, though I attended you in every place in which you preached, while in this end of the island, yet till the occasion mentioned, I feared nothing, understood nothing, obeyed in nothing, but in submission to my unsanctified will. But the Lord impressed on my mind under that sermon, some truths which I could not

forget till this day. The truths then heard, are now my soul's life and joy." — "Ah, the horror and anguish which my soul one morning felt on reflecting how I had slighted the blood of Christ! From thence, for fifteen days, and as many nights, I suppose no one was scarcely ever in a greater agony of mind. Through the whole of that time, I may almost say I was without rest, food, or sleep; reduced into a mere skeleton; and should have fallen into despair, but for the remembrance, that 'the blood of Jesus Christ, his Son, cleanseth from all sin.' I was made to remember, that you instanced some of the vilest characters who obtained the pardon of their sins through the efficacy of this precious blood. The Lord made me believe, that, by trusting in its virtue to cleanse, I too should. Through *his* grace, I find it so. It removed my fear, and consoled my heart, though I am still vile." On another occasion, after inquiring into John's character, since the period at which he dates his change, (an inquiry, by the way, which completely satisfied me) I mentioned to him some things which were reported to have been seen by him. Such as viewing the Saviour on the Cross, &c. You did not tell me of these things, John? "No, Sir,—what do you think of such things?" Nay, John, you seeing, or imagining you saw them, I should wish to know what you think of them. "Well, Mr. Sinclair, there were many things then in my distress, of which I know not what to think. But I know this, that I found the blood of Jesus Christ *precious* to my soul indeed. This alone did every thing—answered every thing for me. May I now obtain grace to be faithful, in serving the Lord in meekness and humility of soul!" This account, in John's own simple honest garb, in which appeared, as delivered by his own lips, much self-abasement, diffidence, and real humility, with the excellent account given by others, of his humble, meek, affectionate cautious, and pious deportment

among his neighbours, and in his family, along with his readiness to admonish all present in their prayer meetings, with the greatest tenderness, gave me pleasure indeed."

We have been thus large in our extracts, the more effectually to introduce this Itinerary to our Readers' acquaintance. The facts and circumstances here related speak for themselves.

"Annual Subscriptions, or Donations to any amount, are received in Glasgow, by Mr. James Deakin; at Kilwinning, by Mr. George Barclay; and in Edinburgh, by Mr. Christopher Anderson."

Religious Books lately published.

1. Mr. Pinkerton has just published in one volume 8vo. The present state of the Greek Church in Russia, translated from the Slavonic of Platon, with a preliminary Memoir on the Ecclesiastical establishment in Russia, and an account of the different Sects of Dissenters.

2. Lately was published, in 8vo. price 10s. 6d. boards, Observations on the Character, Customs and Superstitions of the Irish, and on some of the causes which have retarded the moral and political Improvement of Ireland. By Daniel Dewar.

3. United Prayer for the spread of the Gospel, abridged from President Edwards, by Geo. Burder, price 6d.

THEOLOGICAL NOTICES.

Information of Works in hand from Theological Writers will be inserted under this Article.

"It is understood from good authority that the Rev. Robert Morrison, Protestant Missionary at Canton, and who has for a few years acted as Chinese Translator to the Honourable East India Company's Factory there, has now ready for the press, A CHINESE GRAMMAR; to which is added, a volume of DIALOGUES, CHINESE AND ENGLISH.

Mr. Morrison has also in a course of preparation for the press, A DICTIONARY OF THE CHINESE LANGUAGE, in three parts.

PART I. Contains the *Chinese* and *English*, arranged according to the *Chinese Keys*; founded on the Imperial Dictionary of *Kang-ke*.

II. Has the *Chinese* arranged *Alphabetically*, with a short definition in *English*.

III. Is *English* and *Chinese*.

These will form Three or Four Folio Volumes.

The GRAMMAR and DIALOGUES have the *pronunciation* of the Chinese Characters in the *Manderin dialect*, according to the powers of the Roman Alphabet in the English language. They have also both a free and a verbal rendering of each phrase, sentence, and example, employed in illustration.

To the Grammar is added a Chapter on the *Dialect of Canton*.

THE DICTIONARY proceeds on the same plan with respect to *Pronunciation* and *Definition*; and if the life and health of Mr. Morrison be continued, the Dictionary will be completed at no distant period."

The Complete Works of the late Rev. Thomas Robinson of Cambridge, in 8 vol. 8vo. will shortly appear.

MISSIONARY RETROSPECT.

The [London] Missionary Society.

The Anniversary of this Institution commenced on the morning of May 11, as usual at Surry Chapel: soon after nine o'clock the chapel

was filled. The Ministers from the country who attended, appeared as numerous as in former years. The Rev. ROWLAND HILL read the service for the day. Rev. Mr.

SLONE prayed before sermon; after which the Rev. Mr. SEINKOPFF, preached from Mat. xiii. 38. "*The field is the world*;" Much impression was made upon the public mind by the unexpected return of the Rev. J. CAMPBELL, who has so ably accomplished the object of the Society, by his visit to the south of Africa. At the close of the sermon he addressed the people, gave some account of the Missions in the South of Africa, acknowledged with gratitude to God the many singular incidents in his travels, and the conviction he felt of the value of their prayers in his behalf.—This interesting service was concluded by the Rev. Mr. GRIFFIN, of Portsea. After which, a collection was made, amounting to £374.—In the evening of the same day, the Rev. T. RAFFLES, of Liverpool, preached at the Tabernacle, from Acts xix. 22—27. The collection amounted to 302*l*.

To prevent the total dissappointment of a great number of persons who could not obtain admission, the Rev. W. Cooper, of Dublin, preached in the yard before the Tabernacle, on Isaiah xix. 22, 'Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.' The Rev. Mr. Ray, of Sudbury, prayed before the Sermon; singing was omitted lest the congregation within the walls should be disturbed. A collection was then made, which shewed that the audience was well pleased with what they had heard, and were unwilling that the funds of the Society should lose any thing by their want of accommodation. £32 was collected out of doors.

On Thursday Evening, the Rev. Mr. M'Indoe preached at Tottenham-court-road Chapel, from Isa. xl. 5. "And the glory of the Lord shall be revealed."—The amount of the collection was 176*l*.

Report of the Directors. On Thursday Morning, the Directors and Friends of the Missionary Society assembled at Surry Chapel, which was crowded. Great curiosity was

excited by the exhibition of some of the gods of Africa, and the appearance of many Lascars, who have been taken under the patronage of the Society.

Rev. Geo. Burder then proceeded to read the Report, which contained such a variety of interesting matter that much was necessarily omitted.

Some of the Lascars gave specimens of their progress, by singing two verses of a hymn in the Bengalee language, to the tune of the old 100th. psalm. Others read portions of the New Testament in Hindostan and some in the Epistles; and one prayed in Bengalee.

After the Report, an account of the subscriptions, donations, &c of the last year was read. The amount of the whole was 16,139*l*. 11*s*. 4*d*.

Rev John Campbell then came forward, and read part of a manuscript journal which he kept. "When arrived at the Cape of Good Hope, he received all the friendly aids which might be wished or expected. Those persons under the employ of his Majesty's government gave him every facility;—they were kind, attentive, and even generous. They are extremely ready to promote the wishes of the Society.—He travelled to Belthesdorp, the place where Dr. Vanderkemp had been succeeded by Mr. Road, and found the Mission extremely prosperous. Their progress in civilization is considerable, but not so great as is the knowledge of Christianity. Dr. Vanderkemp, was a better divine than politician. His chief object was to diffuse the knowledge of Jesus Christ. He was not so well acquainted with agriculture as might be wished. Missionaries acquainted with the arts of civilization and more especially with farming, may be extremely useful in the South of Africa.—Mr. C. travelled up the Great River to a considerable extent, and several times his life was in jeopardy. A little boy was one time desirous to travel with them, and by his means they found water, and were safely directed,

and then the boy left them and went back to his friends.—When he arrived at the city of Latagoo, he was introduced to the Chief, who through the medium of an interpreter, discoursed upon the subject of the Mission, and who has promised to receive the Missionaries, and grant them every assistance. Mr. C. promised before 18 moons had expired, to send him two white men for their instruction. This may be regarded as a very favourable circumstance, because it is the key to all the other tribes of the South of Africa. The language may easily be acquired by Europeans; and it is universally spoken.—He travelled more than 1,000 miles from Cape Town, through the interior of the South of Africa; was singularly preserved from many dangers; visited the different Missionary stations; excited their zeal, encouraged their piety, saw their joy, and witnessed their progress in the knowledge of our Lord Jesus Christ.

He has laid the foundation of more successful operations for the future; and returned safely and honourably to his brethren in this country; and communicated such information as may greatly accelerate the success and prosperity of the Missionary Society.

The Rev. Mr. BOGUE, of Gosport, moved that the Report be received and adopted.

He referred to the conversion of POMARRE, the king of Otahcite; and rejoiced likewise to hear, that Mr. Morrison's Tutor had become a convert. This was more important to the diffusion of the Gospel, than 10,000 converts in England. Was it not a most astonishing event, that the New Testament should be translated into the Chinese language? Did they not recollect that this language was read by one half of the human race? He mentioned the conversion of many of the French prisoners, some of whom were suitably qualified for the work of the ministry, and others had applied for that purpose. What may we not

hope for in France if she should receive the gospel? He spoke with pleasure of the students in his seminary, who were preparing for different stations. What an immense field lies before us. There is yet much land to be occupied. We want more young men of piety and talent, and endued with a portion of Missionary ardour. What calls for gratitude, that the means employed have done good to the souls of men! What reason for prayer, at this auspicious season, that the time may soon arrive when the gospel shall be universally diffused.

Rev. Mr. Patterson, from Sweden, rejoiced to hear the success with which the Missionary Society was favoured; and if the Report could be printed in several languages, he thought it would stir up others in the same good cause. He had travelled much on the continent, and no less than 30,000 persons have been awakened in the support of Missionary labours.

Rev. Mr. Pinkerton, from Moscow. —He had much experience in the cause in Asia. When the plague was raging with great fury, he was at one time surrounded by a band of robbers, from whom apparently he had nothing to expect but destruction, when one of them came out of the ring and saluted him with a copy of the New Testament in the Tartar language, in handsome binding: and he was favourably received. It was on these accounts that we see God is saying to the North, give up, and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth.

At the conclusion of the service, the collection amounted to 174*l*.

On Friday morning a Sermon was preached by the Rev. W. Gurney, M. A. (in the absence of the Rev. Mr. Whish, of Bristol, who was suddenly taken ill) from Habakkuk i. 14. *And the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea*

The collection amounted to 128*l*.

On Friday evening congregations assembled at Sion Chapel, White-chapel, and at Orange Street Chapel, at the same hour. At Sion Chapel, the Rev. Mr. Bogue presided. The collection amounted to 202*l*.

At Orange Street Chapel, the Rev. Dr. Collyer presided; the collection amounted to 72*l*. The whole of the collections at different places amounted to 1428*l*.

BAPTIST MISSION.

Extracts from Mr. Fuller's Report at the Public Meeting.

In Mr. Johns's journal of Jan. 12, 1813, mention is made of Panchanun as having been sent for by the Rajah of Jessore. "On his going, (Mr. Johns says,) he was desired to set forth the way of salvation, which he did with fear and trembling. The Rajah requested of him a new testament, received it with interest, and read from it to the confusion of his pundits. He says, this is the true way, and gives great encouragement. The worthy itinerant, (adds Mr. Johns,) was alarmed when sent for, lest some harm should befall him; but to his joy he met with a hearty welcome by a king, into whose presence as a Hindoo, he could scarcely have entered. Thus it is that by the weak things of the world, in this age and nation, God is pleased to confound the wise. On January 13, as I was walking round the garden with Brother Carey, I learned that there is another Rajah now residing in Calcutta, who is friendly to Christianity."

Brother Du Bryne, at Chittagong, in a letter received a day or two ago, informs me that a young man called upon him one day with a book in his hand; he asked him where he got that book, and was told that he received it some years before, when two Sahibs came to Dacca and distributed a great number of books, (Brethren Moore and Wm. Carey;) that he had been reading the book,

one passage of which had given him much uneasiness, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' He now entreated Brother Du Bryne to baptize him. Besides these remarkable instances of the power of the word alone, in its silent progress through this immense population, we observe a great and very visible change on the minds of great bodies of the natives where the light has been shining for any considerable time. The books offered are received with marks of respect, and many avow that they would embrace the gospel if they could make the sacrifices required—if they could leave all. From this experience of the slowness, but infallible certainty of the success of the scriptures and the preaching of the word, we must not be impatient if immediate success be not granted. The seed must lie in the ground its appointed time; we must wait for the effect of the light. God could raise up from stones children unto Abraham, but not without making them thinking rational beings.

Dr. Marshman to Dr. Ryland. "April 1, 1813.—The circumstances which attended Brother Robinson's departure to Java, were as singular, and exhibited as great a triumph of grace over nature, as any I ever knew. Brother Robinson had been looking for a passage in vain till his eyes failed, and he begun to conclude the Lord would never permit him to go thither. Of a sudden a passage offered, and in four days every thing was settled. This had not been done twelve hours before his wife was taken dangerously ill of a fever. This almost overset him again. In four days more they were to embark. We encouraged him, and told him that as his work so evidently lay there, we thought he would be warranted in leaving her in the hands of God, amidst kind friends, and so to have her sent after him. To this, after much struggling of mind, he consented, when lo! the day he was to go, she was a little

better, and God so strengthened the minds of our dear brother and sister Gordon, her parents, that they determined she should accompany him even in her present state. They went on board, and such was the divine goodness to them, that before her mother left the ship, (two days,) she was perfectly recovered. You can scarcely conceive what we felt at this glorious display of grace in his weak children, and his goodness to them. Dear Brother Leonard too evinced a love to the cause of Christ therein, which has, if possible, more endeared him to me than ever. Brother Robinson's intention is to set up a school there; and both he and we sought a lad among the poor children in the charity-school to go with him and assist him. No one was to be found among forty who willingly offered themselves, whose parents would permit them to venture to Java, that 'land of death.' At last, says Brother Leonard, 'Take my son;' a boy about thirteen, then under my care at Serampore, and with whom I was exceedingly pleased. The boy was as willing as the father, and in three days he was on board the ship. May the God of mercy make him a Missionary, and the father of thousands. The day Brother Robinson went on board, the order was signed in council for his being sent to England. That order did not reach us till seven days after, when he was out at sea. We are told, the order will be sent after him to Java, but he is in the Lord's hands, and if he *will* his stay, nothing shall move him thence.

"Judson and Rice are safe at the Isle of France, waiting to go to Rangoon, or any where whither the Lord shall lead. We have not two brethren in India more able, of a more thorough Missionary spirit, and who more thoroughly enter into our ideas of missionary self-devotion, exertion, &c. The work of God also among the heathen around us fills us with unutterable joy."

"Brother Chamberlain has ere now arrived at Sirdhana. A letter I

received from him three weeks ago informed me that Mr. D. had sent a guard of seven Sipohis to escort him thither in safety; and he expected to arrive there on the 9th, or thereabouts. The things which we see relative to the spread of the gospel, are such, that we behold them with a kind of sacred awe. They are so completely above the counsels of man that we can account for them only on the ground that the Lord is about to call his own elect from various parts of India: we seem as mere instruments, employed to put in motion that to the end of which we are quite unable to penetrate; but which, as it unfolds, we are constrained to view with wonder and gratitude.

"Krishnoo's journey proves this. For these six months the mind of this faithful and indefatigable servant of Christ had been filled with a strong desire to make a tour through the eastern part of Bengal. We appointed him supplies for Calcutta, and sent with him the native brother he desired, *Gora-chund*. He proceeded to *Silhet*, the most eastern part of Bengal, and about one hundred leagues distant from the province of *Yun-nan*, in China. Here, in about N. Lat. 24. 40. are a race of people without cast, of a good character for probity, and supposed by an European gentleman there, to be accessible. This sensible and kind man is pleased with the gentle simplicity of Krishnoo, and encourages him. Another European who has resided there forty years is greatly his friend. Two letters received from these gentlemen five days ago, and a Bengalee one from Krishnoo, informs us that he has baptized seven persons there already. The former has built him a house at *Pandooa*, some miles nearer China than *Silhet*, and a school-house; and Krishnoo is inclined to settle there with his family. We last Friday resolved on sending him two native brethren to strengthen his hands. Whither this will carry the gospel we must leave to Him who knows where to find his own

elect, and where he has determined to set up the standard of his gospel and raise a temple to himself. We intend to get a pundit and apply to the Manipore language without delay; and we shall not rest till we have a brother settled here: a Bengalee, or at most a Portuguese brother would be the person, as an European face would raise suspicion on the confines of China. This opening we cannot but regard as a gracious leading in Providence: to Pandooa, where Krishnoo now lives, is about six days' journey from Serampore, and Brother Carey thinks with me, that with a horse or horses, we might go from thence to Manipore in about a week, and thence into China in a week more. Whether this be so, we must leave for time to shew; but it is singular to reflect, that at Serampore we are little more than three weeks journey from China. The printing of the scriptures with moveable types, which we have brought nearly to bear, will enable us to print far neater than the generality of Chinese print, and when the whole apparatus is complete, at an expense far less than any other printing. Surely this is done with some gracious design, particularly when we consider the extreme jealousy with which the Chinese watch over the printing of the scriptures in their own territories."

Extract from a Letter received since.

Our opportunities of dispersing the word of life among the natives around us, are much increased; but at present we are in great want of every means to enable us to dispense the word to any great extent. Hedul Ulla, who went off into Mahomedanism continues incorrigible. He is now living at Dinapore, but will have no communication with brother Brindabund, nor will he come to us, though we have repeatedly intreated him. He went back in such a deliberate way, that we have no hope of his being restored. Almost all the opposition we meet with from the natives, is from Mus-

sulmans. Some of them are very violent, I suppose in consequence of Hedul Ulla's representing to them that we are come hither for the purpose of destroying their cast. Brother Brindabund was treated very roughly by some of them in the market at Dinapore a day or two ago, but the old man bears it with much patience. He is the only native brother we have with us. He has his hands full of work at home, so that he can get but little time to go abroad. We have finished our Hindostanee School: Its situation is excellent being close to the Public road leading to Patna, which is continually crowded with natives from all parts of this and the adjacent countries. In the front of the School we have dug a well, and one of the boys is constantly employed in drawing water, and giving it to travellers, scores of whom stop every day for this purpose. Here Brother Brindabund sits to tell them of that living water of which if they drink, they shall never thirst. We have lately had three enquiries, who stopped on their journey from Jugger-nanth to Lahore. They said this journey would take them about twelve months, and they acknowledged that at present it was quite uncertain what benefits they should reap from it. The Gospel was quite a new subject to them, and they heard it with considerable attention. After staying three or four days they proceeded on in their journey. The natives make frequent applications for the Hindostanee Testament. The children in the school are reading and copying parts of the New Testament, and we hope the seed thus sown will at some future period spring up. The Hindoos in general hear the word with considerable attention, and warmly express their approbation of the excellency of the doctrines of the gospel. They readily acknowledge their ignorance of the way of acceptance with God, and that the way revealed in the gospel is fraught with wisdom. Some of their teachers, hearing that

we are Padree Sahibs, now and then come and claim a kindred with us. When they do this I generally get as many of the natives together as I can, who seem greatly pleased to see the Brahmins confounded, and disclaim the relationship on the ground of our views respecting salvation being dissimilar. They soon give up the point, acknowledge their main object to be that of obtaining a maintenance, and confess that they have never thought much about the way of acceptance. This opens a way for preaching Christ to the bystanders, some of whom show much pleasure at the teachers confusion, and others appear as if they were greatly ashamed that their instructors should be so ignorant. We have a Sircar who felt so much shame on an occasion of this sort that he professes to have given up idolatry outwardly and says he daily reads the word, and prays to God, through our Lord Jesus Christ. Our Hindostanee School-Master also reads, and professes to approve the word. Brother Brindabund got a great deal of abuse the other

day in a neighbouring village from a proud Byragee, in the presence of several brahmans and sooders. The Byragee held him in great contempt on account of his being a Bengalee, and boasted much of his own wisdom and holiness. Brother Brindabund was very cool, and the Byragee in a great rage. I took up the subject, and endeavoured to prove from outward appearances that Brindabund possessed the most of these excellencies. I told the Byragee that a heart so full of rage, could never be the seat of wisdom or holiness; and that it appeared singular that a man who made such high pretensions to holiness, should manifest so much rage in a discussion respecting salvation. All around approved the conclusion, and the Byragee found himself under the necessity of changing his visage and arguing in a milder way. Before we parted he promised he would read a New Testament if I would give him one. I had not one with me at the time, but I intend taking him one tomorrow.

Digah.

J. ROWE.

DOMESTIC RELIGIOUS INTELLIGENCE.

Public Meetings in London, of the Baptist Denomination.

With heartfelt pleasure and devout gratitude to God, we sit down to prepare a brief statement of the Annual Meetings of our Denomination held for the purpose of promoting the cause of our Lord Jesus Christ in the world, and to increase the spirit of union and brotherly love, which now so happily pervades the christian church, and has been so remarkably manifested in that section of it to which we consider it our honour to belong. The period has at length arrived when the zealous followers of the Lamb of God can find rallying places common to chris-

tianity; and without losing an atom of christian love, endeavour each in the several Denominations to which he belongs, "to build the wall over against his own house."

More ministers and brethren from the country than could have been expected, have met in London on this delightful occasion. On Tuesday evening a sermon was preached by Mr. Fuller of Kettering, at Dr. Rippon's Meeting-house, Carter Lane, from *Titus i, 15, Unto the pure all things are pure, &c.*

Wednesday morning, at 7 o'clock the Proprietors of the *Baptist Magazine* held their annual meeting, to make arrangements respecting the

future conduct of the work, and were gratified with an account of a considerable increase in its sale; and that all applications from the Widows of Ministers had been attended to in the proportions they had formerly received from the Evangelical Magazine.

Baptist Mission. At 11, a large congregation assembled at the Jews' Chapel, Spitalfields, on the Anniversary of the Baptist Missionary Meeting. Mr. Steadman, of Bradford in Yorkshire, preached from *Haggai ii. 7, The Desire of all Nations shall come.* In the evening at six, Mr. Saffery of Salisbury preached from *Ps. lxxvii. i, God be merciful unto us and bless us, &c.* The Report of Mr. Fuller, the Secretary, from which we have given some Extracts, excited very lively emotions of pleasure, and we doubt not occasioned abundant thanksgivings to God: The Collections for the Mission amounted to nearly 200*l.* Into one of the plates a small roll with a glass button at the end, set in silver, was put by a lady, accompanied by a slip of paper on which was written "A Barrel of Meal." This Barrel was eagerly broached, and produced 30 guineas.

Thursday morning at 8 o'clock the Union Meeting was held at the Vestry of Dr. Rippon's Meeting-house. Many Ministers both of town and country were present. The first hour was spent in prayer: much seriousness and great harmony prevailed. The important ends proposed by the Union, are to promote among brethren of the same faith an acquaintance with and an affection for each other, and a mutual co-operation in the work of God. Ministers and others belonging to upwards of fifty churches assembled, and expressed an ardent wish to carry the objects of the union into full effect. The following resolutions were unanimously adopted. 1. "That our Associations throughout the king-

dom be requested to depute one or more of their members; or send a letter, signed by the Moderator, to the yearly Assembly, to report the state of their churches, and any other matter that may contribute to the general welfare of the denomination.

2. That a circular letter addressed to the Churches be sent, signed by the Secretaries, to some minister connected with the Associations; and to other churches, both in town and country, through the medium of their pastors or ministers, requesting them to promote the various important objects proposed by the union. 3. That the thanks of this meeting be presented to brethren Steadman and Saffery for their appropriate sermons, at the Mission Meeting. 4. That brethren Hinton of Oxford, and Birt of Birmingham, be requested to preach the next Annual Sermons; in case of failure, brother Roberts of Bristol. 5. That the thanks of this meeting be presented to the Managers of the Jews' Chapel, Spitalfields, for their kindness in granting us the use of that place of worship."

Baptist Academical Institution at Stepney. At 12 o'clock, a Sermon was preached at Dr. Rippon's place before the Subscribers and friends of the above Society, and addressed to their Students, by Mr. Kinghorn of Norwich, from *1 Tim. iv. 15, Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all.* A very serious impression was made upon the minds of all present respecting the vast importance of the work of the ministry; and a strong conviction existed that a sermon on this subject is remarkable & appropriate when so many ministers are assembled to devise means for extending the knowledge of Christ. The Report read by the Secretary stated that 18 Students were on the funds of the Institution, 13 at Stepney, and six with the ministers in the Country *

* Three of these were said to be with Mr. Sutcliff of Olney. It was not then known that this eminently pious, affectionate, and useful minister, had been called to receive his reward. Our venerable brother departed this life the evening before, June 22d, at a quarter before nine o'clock, in the full triumphs of faith. On the same evening, last year, he was preaching a Missionary Sermon in London.

Itinerant Society for Ireland.

This Meeting was held at Mr. Up-ton's Meeting house, Church Street, on Thursday Evening, June 23d, 6 o'clock, and was numerously attended. After about an hour and a half spent in prayer, Mr. Ivimey gave a brief Report of the late visit to Ireland by himself and Mr. Christopher Anderson of Edinburgh.* From this Report it appeared that though the difficulties attending the evangelization of Ireland may be many and great; yet there are hopeful appearances, that the clouds of dark superstition are breaking and dispersing; and that the beams of the Sun of Righteousness are shining with increasing brightness amidst the wide-spreading gloom that has long covered that unhappy part of the united kingdom. It is expected that the Society will immediately employ three Itinerants. Two are already engaged. Some serious men, it is thought, may be procured to read the scriptures in the Irish language. The British and Foreign Bible Society have printed a portion of the new testament in this language, but it is supposed not one person in ten thousand of the adults in Ireland can read it. To remedy their sad condition it is proposed to establish *Ambulatory*, or *Circulating* Schools (upon the plan pursued with so much success in Wales, and in the Highlands of Scotland) for teaching the *Irish language*.† The people are very desirous of obtaining knowledge, and their attachment to their native tongue is so strong that all the influence of the Priests will not be sufficient to prevent them from getting their children taught to read it; and by it obtaining a knowledge of the scriptures.

The Collection for this Society, including Annual Subscriptions, amounted to 27l.

Baptist Itinerant Society.

This Society held its first public

meeting at the New London Tavern, Cheapside, at 7 o'clock on Friday Morning. More than 100 persons breakfasted together on this occasion. An highly interesting Report was read by the Treasurer, and many addresses delivered by ministers and others proving the utility of Itinerant and Village preaching. The following Resolutions were unanimously adopted.

1. That the Report now read affords satisfactory proof of the excellence and utility of the Baptist Society in London for promoting Itinerant Village preaching.

2. That the Ministers and other Gentlemen present be requested to recommend the support of this Society to their respective congregations and friends.

3. That the thanks of this Meeting are due, and are hereby presented to the Treasurer, James Pritt, Esq. the Secretary, W. Gale, Esq. and to the gentlemen who compose the Committee of this Society.

4. That persons residing in London, desirous of encouraging this Society, are requested to wait upon gentlemen who reside in town, to solicit their contributions in aid of the exertions to spread the gospel making in their native counties.

Much seriousness prevailed at all the above Meetings; and the love of Christ appeared powerfully to constrain all who were publicly employed. The devotional services were conducted by the following ministers, viz. *Hawkins*, of Norwich; *Gray*, of Chipping-Norton; *Hinton*, of Oxford; *Tomlin*, of Chesham; *Newman*, of London; *Knight*, of Great Staughton; *Giles*, of Lymington; *Palmer*, of Shrewsbury; *Rippon*, of London; *Keeley*, of Ridgmount; *Torlin*, of Horlington; *Stephens*, of Manchester; *Steadman*, of Bradford; *Fuller*, of Kettering; *Weare*, of Ipswich; and *Saffery*, of Salisbury. Many other brethren were employed in giving out the hymns.

* Some interesting particulars of this visit may be expected in our next.

† See a Sketch of the Gaelic Society Reports in our fourth volume, p. 81.

SLAVE TRADE.

It is distressing to humanity, that any attempts should be made in any part of Europe to revive this detestable traffic. With feelings of disappointment and deep regret we perused the following article in the late treaty of Peace with France.

"His Most Christian Majesty, concurring without reserve in the sentiments of His Britannic Majesty, with respect to a description of traffic repugnant to the principles of natural justice and of the enlightened age in which we live, engages to unite all His efforts to those of His Britannic Majesty, at the approaching Congress, to induce all the Powers of Christendom to decree the Abolition of the Slave Trade, so that the said Trade shall cease universally, as it shall cease definitively, under any circumstances, on the part of the French Government, in the course of five years; and that, during the said period, no Slave Merchant shall import or sell Slaves, except in the Colonies of the State of which he is a subject."

The African Society have in the most prompt and laudable manner set on foot petitions to the Legislature founded on Resolutions adopted at a numerous and respectable Meeting of the Friends of the Abolition of the Slave Trade, held at the Freemason's Hall on Friday the 17th of June, 1814. His Royal Highness the Duke of Gloucester in the Chair.

We trust that the feelings and views of our readers, in common with those of every Friend to Humanity, are in accordance with the sentiments recognised at that Meeting; and that our Brethren in the ministry and others will exert themselves on this occasion to promote the object of the Society.

BIBLE SOCIETY.

At a public dinner of the British and Foreign Bible Society, at the

Free-mason's Tavern on Friday, the 24th of June; the Marquis of Lansdown in the chair, supported by the Dukes of Sussex and Kent—The Rev. Dr. Schwartz was chosen Secretary for foreign correspondence.

Oxford Auxiliary Society.

The first anniversary meeting of the Oxford and Oxfordshire Auxiliary Bible Society was held in the Town-hall Thursday June, 16. The Chancellor of the University, one of the patrons of the society, having been prevented from presiding upon this occasion by the pressure of academical business, the chair was taken by the Right Hon. the Chancellor of the Exchequer, one of the vice-presidents. The report of the Committee was then read by the Principal of Magdalen-hall, one of the secretaries, and was ordered to be printed under the direction of the Committee. The names of his Grace the Duke of Dorset, and the Right Hon. Lord Viscount Dillon, were added to the list of Vice-Patrons; and those of the Hon. Frederick Sylvester North Douglas, M. P. Sir Joseph Lock, Sir Wm. Elias Taunton, and Thomas Fox Bricknell, Esq. Alderman of Oxford, to that of the Vice-presidents. The cordial thanks of the meeting were voted to the Branch Societies of Chipping-Norton and Banbury, and the usual resolutions were proposed and passed unanimously. Among the members who delivered their sentiments, or took a part in the business of the day, were the Chancellor of the Exchequer, the Right Hon. Geo. Canning, Sir Thomas Acland, Bart. M. P. Sir W. E. Taunton, Col. Tilson, Samuel Gardiner, Esq. G. F. Stratton, Esq. J. I. Lockhart, Esq. M. P. the Rector of Lincoln college, the Professor of Poetry, the Rev. Mr. Davidson, the Rev. Mr. Pearson, the Rev. Mr. Johnson, the Rev. Mr. Hinton, and the Rev. Mr. Cooper.